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EDITORIAL.

SPECIAL NOTICE.

All letters on business with this paper, and matter for publication, except that pertaining to Sister M. T. Gambrell's department, should be addressed, and all drafts and money orders should be made payable to Southern Baptist Record. Please do this and prevent mistakes and confusion.

Notes and Comments.

"Dr. Armitage's history of the Baptists has been published in England, and has been favorably received."

This paper aims to help Mississippi Baptists, and to help the brethren in the field to help us by sending the news bullet down.

"Dr. J. A. Brown has, has consented to deliver a course of lectures at the New York Chautauque in July."

"If you would keep a firm hold on the truths of religion, you must perform its duties. When your Christian life begins to unravel, your creed will do the same."

"Some men have the advantage of being double benefactors; once to the present, which they make happy, and then to the future; the feelings and courage of which they nourish and sustain."

We had just as well settle in our minds now as later that if it is going to require liberal giving on a wide scale to pull out even at West Point. In taking collections the people must not compromise on dimes when they ought to give dollars.

"The pastor who never gives his people a word of praise may be conscientious, but is not wise. Read the Epistles to the Thessalonians, and you will know the people who could apply a blister could also give a stimulant."

"The population of the United States has but a little more than doubled since 1850; the number of the insane is six times as great. Ex. The world is that the insane number is not greater, when we think of the restless, worrying, hurrying, multitude of this fast age."

"The Rev. J. W. M. Williams has just completed his thirty-eighth year as pastor of the First Baptist Church at Baltimore." We congratulate the "old shepherd" on so long and happy pastorate. We know no better thing than to wish him many years yet of like profitable and joyous service.

"The Nashville, Tenn., Issue makes a good point when it says, 'The Sunday newspaper claims to have more readers than the pulpit has hearers. If the number of one's followers is to be decisive of righteousness, then the Devil is a royal arch angel of light.' To which it may be added, 'if the blind lead the blind, both shall fall into the ditch.'"

Mistakes and errors are common with most of people, and occasional even with those who make fair statements and accuracy a specialty. They are great generators of friction and sometimes not a little bad temper. But in all such conflicts "an error gracefully acknowledged is a victory won." Try it and be happy.

"An unprincipled man is an unprincipled man. He promises and keeps his promises."

To those enquiring about the endowment move, let us say, that we are working on the plan our judgment approves; that no open effort is to be made till we meet at West Point; that every effort ought to be made to meet the current expenses just now, and finally, that when we meet at West Point we will have something to say in a practical way.

Dr. Geo. H. Carpenter expects to locate at Clinton next fall. He will be a worthy accession to the force of Christian workers at that place as well as to the neighboring churches. He is one of the tent-making preachers who delights to make himself useful in the Master's service. May the divine blessing rest continually upon our brother and his work.

We have great pleasure in acknowledging an invitation to attend the thirty-fourth anniversary of the Hermonian Society of Mississippi College. It will occur on April 28th at 7:30 p. m. The committee of invitation have displayed most excellent taste in the beautiful cards they have sent out. We shall take great pleasure in preserving the one that has come to us.

"The Baptist Teacher" is an usual loaded down to the water line, only this time it seems with even a more practical and useful cargo. We would advise you to read it, whether you are studying the lessons or not. It will do you good any way, and if you are studying the lessons it will be an inestimable help.

See what Dr. Broadus says about "Judas" and what Dr. Dickinson says about the "Mission of the Baptists." Good reading both of them.

"The Baptist Teacher" reports a very gratifying increase in the circulation of the S. S. periodicals of the American Baptist Publication Society. The Home Board also tells us of a like increase in the extension of the Kind Word's series. Neither one of these publishing interests seems to have suffered by the little shaking up they have had of late, but rather, it doubtless has done them good. Long may they wave.

"England has one pauper to every thirty-two of her population; the United States has one to every five hundred and sixty-five." There are about 120,000 paupers in the United States. Five-sixths, or 190,000 of whom would be self-supporting and tax-paying citizens if it were not for the liquor traffic. Can our great country afford to pauperize its citizens at that rate with a licensed liquor traffic?

Satan has lost none of his cunning, notwithstanding bad men have, in the latter days, taken much of his work out of his hands. He is still at the head of his affairs and shows his hand in boding great catastrophe. He now proposes to checkmate the prohibition movement by inducing foreign capitalists to invest money in American breweries and thereby bring grave international complications into the question. But every step shows his weakness.

"One of the greatest drawbacks to a meeting like that soon to be held in Memphis, is to be found in the fact that some men, whom you do not wish to hear, insist upon making themselves heard. Now and then a brother of that description will get the floor, and hold it until the congregation gradually wastes away."—Religious Herald. And hereby "hangs a tail," which suggests an easy solution. Those bright particular stars who should be flashing and glowing with coruscations of intellectual light to hold and charm the highly esthetic congregation are "down in the basement smoking cigars and cracking jokes" leaving the common placed men to do the speaking.

"The Rev. Dr. J. B. Hawthorne, pastor of the First Church in Atlanta, Ga., has resigned his pastorate, and decided to accept the presidency of the Baptist University to be established at Florence, Ala.—Ex. We had been thinking that all of this kind of talk which has been floating around in the papers was only talk, and not twaddle. Some how the thing looks to us vastly like an unperformed mill-stone. We can't at all see into it. Just how a great university at Florence is to be endowed when the Baptist Colleges of Alabama and adjoining States are struggling for their existence, we do not know."

DEMOCRATIC CHURCH GOVERNMENT.

In the management of church affairs the greatest failures occur in the treatment of pastors. Our thoroughgoing democratic church polity is in great part responsible. It looks the safe guards to the peace and happiness of pastors.—L. E. Wheelock, in Watchman.

That pastors are not always and all of the properly treated by the churches is certainly true. If it were otherwise, we would have very imperfect pastors in perfect churches. And it would be extravagant to suppose a pure democracy even in a regenerated church a panacea for all human weakness. Still Jesus Christ chose for his churches a democratic form of government, and for reasons entirely harmonious with the purpose of the gospel. Because infinite wisdom selected this form of government, we would think it the best without any further reason, but other and cogent reasons appear to be reflecting mind.

It is a safe-guard against the arrogance and despotism of all monarchial forms of government, and this is itself an unspeakable benefit. But it is the only form of church government in harmony with the spirit and intent of the gospel. The gospel breathes the spirit of freedom. Jesus is the liberator of the race. The genius of the New Testament is to individualize the race. It makes much of the individual. It encourages thought and lays the responsibility of action on each person. It teaches equality among men.

Every monarchial government tends in an opposite direction. The individual is not much, the church is great. There are some to command and others to obey. And that means that some do the thinking and others must accept their "golly counsels." All this tends to magnify the church and minimize the man. On the monarchial view, people are for the church; on the democratic view, the church is for the people.

It has been argued that good as free churchism is in theory, it nevertheless is bad in practice. This is not true. In America it has been demonstrated on a wide scale that it tends to universal human freedom. And it has proven itself to be a powerful evangelizing system. A Christian will do more for the love of Christ and of a ready mind than for any other reason or many other way.

Some of the marked advantages of our thoroughgoing democracy are what some would regard as its weaknesses. For instance, the right to complain is valuable to a church. It is, to be sure, often misused, but for all that it is of great value. It tends to procure a proper adjustment of church affairs. It often uncovers real evils, which would otherwise not be noticed. It tends to keep the pastor alert and duly attentive to the less influential members, who can only complain when neglected, which they too often are. And it removes pastors who are not suited to their places. The usefulness of a pastor depends on the influence he has with the members. If he can't win the hearts of the people, he ought to leave. On the other hand, chronic complainers are soon understood by their fellow members and rated as they deserve, so that the matter is self-regulating.

Under our thoroughgoing democratic government there is good room for the development of character. There will always be more or less trouble, but the rains are growing pains. Independence means opportunity for wrong doing, of course, and mistakes, but it means, too, opportunity for the development of individuality, and this is what the New Testament aims at. If children ever learn to walk they must take their chance of falling. Freedom means growth. To stifle it because it is not always exercised judiciously is about as wise as was the man who chinked in the needle of the compass on both sides to make it quit shaking and point straight.

Still further, free government has the advantage of revealing character and sitting out the bad by a process as natural as gravitation. It is necessary that offences come to reveal the bad and the good and a separation. And this often leads on to another good result: A church dies, because the bad is more than the good in it. Some churches ought to go to pieces, because they cease to honor their head. In a monarchial form of government the machine

THE Y. M. C. A.

MENT.

The General Convention of the State of Mississippi of the Y. M. C. Association has recently held an annual session in our city. We had not the good fortune to attend all of their sittings, but did find it both pleasant and profitable to drop in occasionally, witness their proceedings and hear some of their discussions. Some people seem to think that these meetings are altogether in the hands of inexperienced young men, persons whose principle incentive to action is that of impulse, and who may be expected to make many missteps and misfires, and run into extremes both as to work and methods. But if this convention is to be taken as a criterion in such things, we think the suspicion or prophecy is not well founded.

While there was perhaps a small majority of the body of near seventy men who might be regarded as "young men," being under the age of thirty-five, yet even most of those were men of marked intelligence, considerable experience and force; while a large element were men who were near middle life, and some with silver threads in the hair of gold; men of thoughtful mien, of set convictions and conservative views.

As we looked upon these earnest, thinking, praying, working men, we should not undertake to answer all their questions. Our brother's questions seem to indicate that he has thought about the matter and we would be glad to publish any views he may see fit to prepare for the paper.—Eus.

HOW ABOUT IT?

I have before me a circular letter addressed to the Sunday-school workers of Mississippi by the Mississippi State Sunday-school Convention. Will you please do me the kindness, as well as some other readers of your paper, to give, if you can, the inside facts as to the nature and purpose, etc., of this organization.

It seems from this circular letter that there is an International Sunday-school Convention of which the State Sunday-School Convention appears to be an integral part. This International Sunday-school Convention has adopted and issued a system of uniform lessons. Is this system of uniform lessons adapted to the wants of union Sunday-schools? Are they in their character neutral as to the peculiar doctrines of the Baptists?

I extract the following from the circular letter: "The wisest men admit that the hope of our nation is the church of Christ, and the hope of the church is the Sunday-school." Do you endorse this language? Would you advise Baptist Sunday-school workers to join in the movement of this State Sunday-school Convention? Yours,

J. R. SAMPLE.

We have not seen the circular letter. Brother Sample refers, and I do not undertake to answer all his questions. Our brother's questions seem to indicate that he has thought about the matter and we would be glad to publish any views he may see fit to prepare for the paper.—Eus.

CALVARY CHURCH.

The audience room of Calvary Church has been considerably improved, and Pastor Culpepper, with the aid of his city brethren, is conducting a series of meetings. There has been manifest seriousness in the congregation for weeks past. The outlook is not only hopeful but quite encouraging.

On Lord's day last the Sunday-school was largely attended; about 100 being in attendance, of whom 45 were in the infant class under charge of Mrs. A. B. Duncan. More teachers are needed. Pastor Culpepper preached at 11 a. m. and at night to very respectable congregations, notwithstanding usual services at other places in the city.

L. A. D.

WHAT GIRLS SHOULD LEARN TO DO.

To sew,
To cook,
To mind,
To mend,
To be gentle,
To value time,
To dress neatly,
To keep a secret,
To be self-reliant,
To avoid idleness,
To love home,
To mind the baby,
To darn stockings,
To honor her parents,
To respect old age,
To make good bread,
To keep a house tidy,
To control her temper,
To be above gossiping,
To make a home happy,
To take care of the sick,
To love and obey the Lord,
To take plenty of active exercise,
To see a mouse without screaming,
To read some books besides novels,
To marry a man for his moral worth,
To be a real helpmeet to a husband, and to crown all to be a queen in and keeper at home.

If she sets these things before her to attain to and excel in, although she may never make public speeches, edit newspapers, vote or hold office, she will meet the noblest obligation of womanhood, honor God and faithfully serve her generation.

HOPEFUL (?)

We have had nothing to say touching the questionings and discussions relating to the views of Elder M. C. Martin in Texas. We have, however, watched the drift of things and now are confronted with two very positive statements from two strong men which will show about what progress they have made in reaching a conclusion. Here they are; read them and think:

"I am very glad that Brother M. C. Martin has been able to reach a conclusion. He has been a long time in coming to a decision, but I feel sure that he has reached the right one. I am glad to hear that he has reached a conclusion, and I am glad to hear that he has reached the right one."

"After his work, I am candidly of the opinion that his preaching and his more what the Lord Jesus would approve were he to come to us to day, than any of us. I feel quite sure Paul would have full fellowship with him. R. Carwell, D. D.,

Delegates.

Mississippi is entitled to a Southern Baptist Convention in Memphis, on May 15, 1930. We have given to the S. B. A. \$5,480.96, and to \$2,612.88. Besides we know of money from other sources which will contribute to the cause.

Internally,
J. T. CHRISTIAN,
Cor. Sec. Con. Board,
Memphis.

South to October 1st the of Elder R. E. McEl address him at Ennis, (Chickasaw, Miss.—R.

TEMPERANCE NOTES.

It is said that H. M. John Bright was something of a smoker and had the finest collection of pipes in the world. But for all that John Bright was a great sufferer for many years during his life and died at last it is supposed a victim to tobacco.

The man who rides the fence during all the days of the preliminary struggle with the liquor traffic will want to get down on the winning side when prohibition comes and say "how we apples swim."

In high licensed Chicago, 20,000 children of school age are declared to be addicted to the use of strong drink." As to the number of women who belong to the same category, nothing is said. But not only in Chicago but in some of our Southern cities not a few women frequent the beer gardens and drink and many others have the vile stuff brought to their homes as a drink!!!

A whiskeyite claims that a restrictive law that restricts is a nearer approach to prohibition than a prohibitory law that does not prohibit." But our observation and that of others where both have been tried is to the effect that the most freely enforced prohibitory law prevents far more drinking, drunkenness and general lawlessness than the best constructed and enforced restrictive law. The only commendable feature in the restrictive law is that it demonstrates the necessity for prohibition.

"Judge Gilpin, who was for many years Chief Justice of the State of Delaware, said in open court that, for the twenty years in which he had been connected with the courts of that State, nine-tenths of the criminality with which the courts had had to do were directly traceable to intemperance."

"The United States Commissioner of Education, in a report on the relation of education to crime in New England, says: 'In the New Hampshire State Prison, sixty-five inmates out of ninety-one admit themselves to have been intemperate. In the Connecticut State Prison,' continues the report, 'it was found that more than ninety per cent. of the inmates had been in the habit of drink by their own admission.'"

"Judge Noah Davis, of New York City, says: 'An experience now of more than twenty years of judicial life has taught me that more than seven-eighths of the crimes committed in this country, which involve personal violence, are traceable to the use of intoxicating liquor.'"

"At the Deer Island House of Industry (Boston), not included in the above figures, of 3,311 commitments, 3,008, or eighty per cent were in consequence of drunkenness."

"The Warden of the Rhode Island State Prison estimates ninety per cent. of the residents of his cells as drinkers."

"Speaking of Massachusetts the United States Commissioner of Education says: 'The fact is, that from eighty to ninety per cent of our criminals connect their courses of crime with intemperance. Of the 11,311 inmates of the Massachusetts prisons, eighty-four per cent were intemperate.'"

MISSION NOTES.

"The last census of India indicates a population of 65,982,000. There are 6,000,000 more males than females."

"The Home Board of the Southern Baptist Convention has about 30 missionaries employed in Cuba, different Southern States and the Indian Territory. In Cuba there are about 1,500 members."

"The Emperor of Japan is the first Asiatic ruler who has promulgated a constitution guaranteeing certain rights to his subjects."

"The fact that the number of converts in China has more than doubled within ten years and now exceeds 34,000, is proof that Christian work is eminently successful there, and should act as a stimulus to more abundant labors."

"An important part of the Home Board's work is building houses of worship. Its last report announced 64 houses of worship built and 306 churches constituted."

"The Loyal Karens of Burma," by Dr. H. M. Jones, speaks very strongly of the work of the American Baptist missionaries among the Karens. It says: "Its success has been unique in the history of missions, because it has at once satisfied a great national religious need."

"The Levering School, in the Indian Territory, is under charge of the Home Board. It is in the Creek Nation and contains over 100 pupils of both sexes."

"A number of new missionaries of the Foreign Mission Board, Richmond, are expecting to leave this country in May for their respective fields. Our Board has many other applications for appointment, and will gladly set these earnest men and women to work, if the churches would only furnish the means."

"Dr. Rochester has shown, by the most careful statistics, that Christianity has been steadily gaining from the very first, and is now gaining more rapidly than ever. So that, if the ratio of gain for the next one hundred and twenty years should be as great as for the last fifty years, the whole world would be converted by the year A. D. 2000. More Bibles have been sold, and more books written about the Bible, than ever before. More than 3,500,000 copies of the Revised New Testament were sold within two months after its issue."

The Baptist Courier says: "It is now evident that among the most important topics to be discussed at the approaching session of the Southern Baptist Convention will be the continuance of arrangements for supplying denominational literature to our Sunday-schools."

Of course, we suppose, the Courier means "the continuance of arrangements" now existing to supply the "Kind Words series." We have no doubt the opinion of the Courier is correct, and we are not without interest in the final issue of that discussion. It will be worth while for the lovers of our Southern Zion, at least, to say whether or not we are ready to give up a series of publications that have through earnest and arduous toil been brought up to the proximity of perfection. Many of our people believe this series is in no sense inferior to those of any other publishing house. Then perhaps the question of competition might cut some figure in this discussion. It is a well known fact that not only individual publishers who have a monopoly, but even fat corporations sometimes take advantage of the corner thus afforded to put up and keep up the commodity.

But to our mind there is a stronger point than either that should have some weight, and that is the matter of emulation or rivalry in soundness of teaching.

It is worth something to the publisher, to the people and to truth to know that you are not compelled to take what is offered you because you cannot get it elsewhere, when you can get it as good or better, and as cheap or cheaper from another source. There seems to be a few discontented brethren who desire to consolidate our publishing interests, but perhaps it has not occurred to them that our immunity hitherto from doubtful teaching has been largely attributable to the fact that we had a safely lever in our "Kind Words series." Not that the publishers or the Board under whose direction the series has been issued, have made any aggressive movement in their defense, but simply because the series itself has been above criticism in its doctrinal worth. It may not be amiss just here and in this connection to suggest that those who seem most to favor the removal or suppression of the "Kind Words series" are not altogether of the party who has been watching and reporting on inappropriateness and unsuitableness of some of our Sunday-school teaching. Then it is to be hoped that the scintillations of partisanship which some good people have imagined they saw in some of the discussions between the friends of the two Boards of the Convention heretofore will be absent from any discussions that may occur concerning the Sunday-school publications.

We hope for the sake of peace the matter will be fairly discussed, fairly settled and then fairly stood up to by all of our Baptist Zion.

"POLITICS AND VERACITY."—The clipping which we here insert is from a paper that is more secular than otherwise. Read it and think about it: "Somebody has said, 'Politics and veracity have the same number of letters, but there the resemblance ends.' No one who has had much to do with politics doubts the quaint assertion. The trouble, however, is not with politics. Politics is the science of government, and it is not true that falsehood and fraud are necessary to the successful management of government. The difficulty is not with the science but with the men who assume to be factors in its activities. The pool is dirty, not of necessity, but because it is befouled with the filth of those who enter its pure waters. Good men are often deterred from entering the political arena because of the utter disregard for truth on the part of so many politicians. Character is questioned, reputation is destroyed, the tender feelings of loved ones outraged by the unfeeling and untruthful attacks of political opponents. Corrupt men who make their living by politics know their power and are free to exercise it when men of unblemished character seek to interfere with their schemes. No wonder that men who would be an honor to any official station are reluctant to expose themselves to the scandalous attacks of unprincipled men. But we are here and have a government. It belongs as much to the pure and good as to the depraved classes. To surrender to these unscrupulous knaves as too often the case in our cities, is expensive and dangerous. Ultimately the forces of evil, which have with their accustomed shrewdness, shielded themselves by controlling the public offices, must be met and overcome. The dirt in politics must be removed by removing the dirty fellows. Then politics and veracity will have not only the same number of letters, but other points of resemblance too numerous to mention.—E.

"We have no language strong enough to thank Dr. Burrage for this most excellent work. As we read the pages it fills us with constant and increasing surprise. A large number of the popular hymns used in all the hymn books were written by Baptists. The story of the authors and the circumstances which gave rise to these hymns are all told in a thrilling manner. With a liberal hand the author begins with the old martyrs of the faith among the Anabaptists of Germany and ends with the latest American writers. There are stately portraits of Dr. John Fawcett, Chas. H. Spurgeon, Dr. S. F. Smith, Mrs. Emily C. Judson, and our own Dr. Basil Manly."

Dr. Thomas Armitage, of New York, to whom the manuscript of the work was submitted after its completion, sends the author the following note: "Will you please to accept my sincere thanks for the privilege of looking over the manuscript of your work on 'Baptist Hymn Writers and their Hymns.' The generous plan on which it is laid out, the thorough research every part of it evinces and the very attractive manner in which you have presented the subject, render it much the most complete presentation of this line of our literature that has ever been made. The list of our poets is so long, and their contributions of sacred song so rich, that your book will be a revelation to thousands of Baptists who are already furnished with ordinary information on the subject. No part of your work will more thoroughly delight and instruct your readers than that which treats of the martyrs of our faith, who were inspired to sing in full view of sacrificing their lives for the truth. Their songs are like triumphal and chants from the holy dead. Your book will deserve, and I believe will receive, a world-wide welcome amongst our churches."

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NEWS FROM THE CHURCHES.

Laurel, Miss., April 23d.—We are in a fine meeting here. The church greatly blessed, 17 accessions to date and we expect many more—40 or more asking the prayers of God's people. We continue for several days yet. My time is taken from the 29th of June until September. I have six weeks now that I could give to any place needing help. I go to Ellenville for a few days next. I can be addressed there at this time. Pray for us. Your Bro.

B. N. HATCH.
Kosciusko.—Congregation good morning and evening. A growing interest perceptible. One accession at morning service. Sunday school full.

Terry.—Yesterday was a "red letter day" for over \$20 for foreign missions and three valuable members received in the church.

W. K. BRYANT.
Haron Church—I was with my dear brethren at the above named church yesterday; large congregation; raised \$11.55 for missions. These brethren say I must go to the Southern Baptist Convention; they backed their authority with sufficient evidence. J. T. ELLIS.

West Point—We commenced a

BOOK TABLE.

Any book reviewed in this column may be had at publisher's price from Mississippi Baptist Book House, Jackson, Miss.

The Ten Commandments.—By Geo. Dana Boardman; 12 mo. Cloth, \$1.50. Philadelphia: American Baptist Publication Society.

This book contains a series of Sunday afternoon lectures delivered before the faculty and students of the University of Pennsylvania. The lectures evidently contain the thought of a great man for a lifetime and there is not a dry line in the book. We have read every one of Dr. Boardman's books, and while we have always regarded them as superb, this is the very best of them all. It will at once take its place as the standard and will remain there for a good while to come. Any man who desires to be posted on the great burning issues of the day will find in this his interest to read this book.

The Clovermead Library.—Ten volumes. Cloth, \$2.50 for the set. Philadelphia: American Baptist Publication Society.

These volumes are for the little ones and are of the very kind that will attract the eye of children. Each volume has a hand painted picture on the back and is illustrated throughout. It is the very thing for the Sunbeam families to read.

Glad Tidings.—Fig 4. L. Moody. Seven and one-half by 5 inches. Pp 504. Cloth \$2.00. New York: E. B. Treat.

A book from Mr. Moody needs no commendation to the reading public. Here are seventy-five sermons and prayer-meeting talks delivered at the New York Hippodrome, together with a biographical sketch of Mr. Moody and a full index to anecdotes and illustrations. It is a joy to read after this preacher; he is so full of joy and faith, and there are such unexpected fountains of blessings.

Bayard Taylor's Views Afoot, or Europe Seen with Knapsack and Staff.—71 by 5 inches; pp. 181. Cloth 50 cents. New York: John B. Alden.

The copyright has recently expired on this book of travels and it can now be bought for a song. There was always something very delightful to us in these "Travels" and they will certainly be entertaining to old and young.

Baptist Hymn Writers and their Hymns.—By Henry S. Burrage; 9 by 6 inches; pp. 682. Portland, Me.: Brown, Thurston & Co.

We have no language strong enough to thank Dr. Burrage for this most excellent work. As we read the pages it fills us with constant and increasing surprise. A large number of the popular hymns used in all the hymn books were written by Baptists. The story of the authors and the circumstances which gave rise to these hymns are all told in a thrilling manner. With a liberal hand the author begins with the old martyrs of the faith among the Anabaptists of Germany and ends with the latest American writers. There are stately portraits of Dr. John Fawcett, Chas. H. Spurgeon, Dr. S. F. Smith, Mrs. Emily C. Judson, and our own Dr. Basil Manly."

Dr. Thomas Armitage, of New York, to whom the manuscript of the work was submitted after its completion, sends the author the following note: "Will you please to accept my sincere thanks for the privilege of looking over the manuscript of your work on 'Baptist Hymn Writers and their Hymns.' The generous plan on which it is laid out, the thorough research every part of it evinces and the very attractive manner in which you have presented the subject, render it much the most complete presentation of this line of our literature that has ever been made. The list of our poets is so long, and their contributions of sacred song so rich, that your book will be a revelation to thousands of Baptists who are already furnished with ordinary information on the subject. No part of your work will more thoroughly delight and instruct your readers than that which treats of the martyrs of our faith, who were inspired to sing in full view of sacrificing their lives for the truth. Their songs

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1875

1. *Ench.*
 2. *ing*
 3. *poly*
 4. *oil*
 5. *Art*
 6. *harm.*

HOME CIRCLE.

BY MRS. M. E. GAMBRELL.

O, HAD WE.

MRS. ANGIE S. SLACK.

O, had we but known that to be tried away,
The household more content in every day,
While the widow and orphan are crying for bread,
While the friendless and poor without shelter or
Wander through the cold and the street and
The snow.

With no one to pity, with no where to go,
While the cold and the famine fill the air,
Thinking of the poor, the friendless, the
To cast on the beggar's knees, with feet
All shodless, exposed to the cold brown street.

Oh, had we but known that to be tried away,
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sinner." When the great and notable day of the Lord shall come what changes and transmutations shall be wrought as the scenic lights of earth-life go out, showing the self-righteousness in which we strutted to be stage finery and filthy rags.

"I should believe more in the genuineness of her religion if she did not keep a third class, cheap boarding house and have mechanics, trades people and workmen for boarders. A Christian ought to be refined, and it seems to me her spiritual tone cannot be high amid such low surroundings," said an aesthetic Christian, and a reader of "living epistles" said: "She could not have endured Galilean fishermen or their Master, give me a better reflection of Christ's life to study." Christianity glorifies any sphere, exalts any vocation and keeps its real devotees pure, lovely in all honest occupations and relations of life. The work or waiting given to each one to do is just the best for them to do and the only limits to ability are love and a desire for service. Hoyt wisely says:

There is for every one of you a vast supply of conferred ability which you may have and use if you will. Brethren, let every man when he is called, therein abide with God—that is to say, in constant communion with God—and in that you shall surely find perpetual, perennial ability.

YOUNG HOPEFULS.

SATURDAY NIGHT.

Faithful hands, tired hands, the Sabbath comes. The cold reminders these. The weary, the weak, and the worn. For one day settle free. For one day break the bond for labor sealed. Strikes of the chains of greed. Call to his holy presence rich and poor. Equal in human need.

Gives to the child his father, at the hearth. Gives to the old man, at the hearth. With bread of sweet affection, wine the heart. From the work's harsh control. As Jesus from mountain waters shower the plain. Till blossoms star the sod. The Sabbath brings to thee, O panting world! Dew from the heights of God.

M. E. GAMBRELL, in S. S. Times.

Dear Mrs. Gambrell: We have kept our dimes so long that Santa Claus gave us, we feel that we must send an extra dime for interest. We hope, however, they will reach our minister in time to help a little. We wish the Y. H. would write more often for our columns. We are too small to write much.

McCURD & KATY LEE HARRELL.

Dear Mrs. Gambrell: I have been reading the letters in the "Young Hopefuls" and have enjoyed the letters very much. I am twelve years old, a member of the Baptist Sunday School and at the present acting Secretary for the "Sunbeams" of which I am a member. Bro. B. D. Gray is assisting Bro. Brown in a meeting, and we like to hear him preach. We would like for you to visit our village, which is situated on the Gulf of Mexico.

Your Little Friend,
L. L. MADISON.
Ocean Springs, Miss.

We would be glad to come to the beautiful Coast. Some years ago we greatly enjoyed a brief visit to Biloxi and since then have wanted a home down in sight of the shimmering Gulf, but duty keeps us here. Nevertheless we greatly appreciate the invitation of this little friend.

THE PUUFF PRESS COMPLETED.

I report as follows:
Mrs S. Cagle, Brandon \$1.00
Mr. Moore, Slate Spring .50
Mrs E. Spencer, Slate Spring .50
S. E. Nelson, Bentley .50
Miss Tenn Clark, Graysport .50
Rev M. C. Allen, Slate Spring .50
Mrs Dr. Smith " " .50
R. A. Mallory " " .50
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J. T. Burns " " .50
W. B. Walker " " .50
J. T. Pryor " " .50
Rev. T. H. Wilson " " .50
W. J. Taylor, Bellefontaine 3.00

These contributions complete the \$30.00 required for the purchase of the press, and I am happy in the success of the effort. For my husband and myself, and in the Lord's name, I give thanks to all that have contributed. And now I ask each of you to make this press an object of special prayer; to go with it in spirit to the field to do battle for the Lord; and by each abiding interest in the work it shall do, make it a part of your own lives in fulfilling the Savior's commission. I shall purchase from the Kelley Company, of Meriden, Conn.

Mr. Pathart has been with Bro. Daniel in Minas Geras for some time, but, after recovering from a severe illness in Feb., he was detained still further by the fearful rage of Yellow fever in all the coast cities of Brazil. The fever generally gives way there by the last of March, and if all has gone well he is on the sea at that writing. Special united prayer was made for his safety by my dear home people at Slate Spring on 5th Sunday.

Oh! how such soul-deep praying lengthen me.

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add \$5.00 more to his contribution than he has anticipated paying. We feel that it is a good thing for the churches thus to utilize the 5th Sundays.

Gratefully,
EMMA FOX PITTS.
Slate Springs, Miss.

The Paradise of Babies.

That is what they call Japan. Men go about the streets and blow soap bubbles for the children, with pipes that have no bowls as ours have. The young boys have tops, stilts, puppets, magic lanterns, kaleidoscopes, wax figures, terra cotta animals, flying fish, dragons, masks, puzzles and games; butterflies and beetles that flutter about; turtles that move their legs and pop out their heads; birds that fly about and peck the fingers and whistle; pastebored targets that, when hit, burst open and let a winged figure fly out; and the most wonderful of all perhaps, little balls looking like elder pith, which, thrown into bowls of warm water, slowly expand into the shape of a boat, or a fisherman, a tree, flower, crab or bird.

The girls of Japan have dolls, furniture and dishes, and, of course, dolls. They have dolls that walk and dance; dolls that put on a mask when a string is pulled; dolls dressed to represent nobles, ladies, ministers, mythological and historical personages. Dolls are handed down for generations and in some families there are hundreds of them.

They never seem to get broken, or worn out as yours do; and, in fact, they can hardly be the dear playmates that yours are. They are kept as a sort of show; and, though the dear little ones play with them, they do not dress and undress them and take them to bed as you do. A good deal of the time they are rolled up in paper and packed away in a trunk.

A great festival day of the Japanese girls—the Feast of the Dolls, which is the event of the year for the little black-eyed maidens. The Feast of the Dolls is the boys' great day, and they have banners, flags, figures of warriors and great men, scarves and other toys suitable for boys.

Exchange.

Farmer Thompson's Lesson.

Existence seemed very bare and lonely to Jane Thompson that summer day. With her love of order and beauty and symmetry, how one and coarse and hard looked all her surroundings! It was only one long monotonous round of homely toil, relieved by any of the little sweet pleasures and graces that might make even toil pleasant. She did not often think of it, but she remembered that day with the faintest little air of a regret, that she might have been differently situated, and as she looked up to the pretty French cottage on the hill, embowered in a perfect forest of blossoming vines, not a thing like a sigh trembled on her lips.

Squire Burnham's wife does not like to be a pauper, but she thought it better to be a pauper than to be a pauper.

What business had she to marry Robert Thompson? She asked herself, her slender wrist beating away at the butter for the Hubbard. For in the green and gloomy light in which Miss Thompson looked at things to day, she forgot the fact that she had fallen in love with the honest, steady and good-looking young farmer, choosing him in preference to Joe Burnham, whom she might have had. Joe had a farm, and a good lot of land, which he rented and was called "squire," as his father had been called. He wanted to marry Jane Lawrence, and she would not; like and dislikes cannot be controlled, and she cared more for Robert Thompson's little finger than for the whole of poor, under sized Joe.

Squire Burnham found another wife and Mrs. Thompson, this weary day, was furiously envying her. Mrs. Burnham would come amidst the rest of the Sewing Club, too, and see the miserable shabbiness of the machinery and the home generally. Let unfinished butter get beaten savagely as she thought.

Robert Thompson was not a kind man, only thoughtless. As a type of a very large class, not a class of farmers, who do not feel the need of life's rugged pathway being smoothed with flowers.

Absorbed in his stock, his crops, his money getting, he did not realize how monotonous was his wife's life at home. He had his recreations; the weekly market, gossip with his brother or farmer; politics. She had nothing but work and care. He did not realize the truth at the time, shabby home told upon her, that she needed some brightening to come to it as a yearning want of life; and so, as the years had gone on, she grew dissatisfied at heart, hardly understanding what she wished for or what she did not wish.

The intensely unlovely, prosy, dull life somewhat souring her spirits. Now and again when she gave back a short bitter retort, Robert would say she used to be so sweet tempered.

All through the long forenoon Mrs. Thompson nursed her wrath. Robert did not care who knew it. She would not have the sewing club at the farm, he would not. The potatoes got boiled, the big piece of beef was simmering on the fire. Before 12 she saw her husband and his two friends coming through the orchard, with red and hungry faces. Mr. Thompson always wanted his dinner boiling hot, and he hastened to lay the cloth in the cool room of the kitchen. Frank and Charley, her two boys, came rushing in from school, each striving to claim her attention. She was tired, heated and very cross.

"Why isn't dinner ready?" demanded Mr. Thompson, not seeing it actually on the table when he entered. "I told you we had no time to waste today," he added, angrily, in his anger and hunger. "If I had anything to do with the forenoon but to go to school, I would have it ready in time, I know."

A bitter retort was springing to her lips, but ere it could be spoken—

Chatterbox, interposed, pushing his new copy book before her eyes.

"Look, mother, I am going into recess, like Frank. It's my first copy book. The master wrote in it and he said I was to get it by heart, so I always remember it. Do read it, mother."

Mrs. Thompson, a fair, full of the cracked mulberry, placed a moment to let her eyes fall on the new copy. "A soft answer turneth away wrath," was what she read.

It was not that the proverb was new, she had read it scores of times; but there was something in its appropriateness to the present moment that felt like a cool, sweet wind on her heated pulses.

"I will have it ready in a moment," Robert, she said, quickly.

Mr. Robert Thompson looked up. Evidently he had not expected so pleasant a reply. If it were truth and he thought a good deal that morning about the white war. Not in the least granting it, but that she would probably be sulky over it when they got in to dinner.

"I don't feel here as it does in that blazing meadow," he remarked to his friends as they went into the cool north room to dinner. "Folks that can keep indoors this weather have an easy time of it, they don't know what heat is."

Mrs. Thompson ordered such a thing was a slap at her. Her face looked as if she was about to cry. She had enough to do to walk on the party. It was washing day and Mrs. Thompson must have been kind in the kitchen, it is like oil," said Mr. Thompson.

"I took it out of the cellar since you came in, I will go down and get you some more if you think I had better," was the reply, given pleasantly.

"Never mind. Well, I declare! Do you call this meat good?" When Mr. Thompson, as he began to carve, "It's harder than a rock. It means to be cooked pretty fresh this weather. It doesn't like this."

"I've tried to make it nice, Robert," she said, striving to choke down a rising sob as well as an angry word.

Mr. Thompson, aroused by a gasp in the tone, looked at his wife; his friends looked at one another. She sat down at length; it could not be. Mr. Thompson flared at her and his face. There was something in the did not understand—a kind of pathetic, hopeless look as if she no longer cared to struggle onward.

The old millinery was a tedious thing on the snowy day. The tablecloth most to be for these changes of hair set to do. He did not dread, but never thought of that before. Robert Thompson grew thoughtful.

He passed into the kitchen when they were going out again. How cold and stiff up it felt with that big fire in the stove meadow! His wife had been in it cooking. That was not so comfortable a place after all, if you had hot work to do, waste the idea that flitted through his mind.

And perhaps the work was overmuch for his wife, who at best was but a little woman.

(To be continued.)

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DOLLARS AND SENSE—Summer Course of Instruction, Normal and Commercial, begin at Mississippi College July 1, and end Sept. 15, 1899. The object is to afford opportunities during vacation of pursuing Normal or Commercial studies, which will aid teachers in their work or fit young men for better positions in business and higher salaries in the world. Tuition for the Term in the Normal Course is \$10, in the Commercial Course \$15, and in Type-writing \$10. For particulars apply to the President.

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